Volume XI Chicago, Ill., August, 1934 Number 5

The Liberalist

Praise God for the vision that calls you to heroic service. The very purpose you feel will make you humble, and will give you confidence.....So long as you are true to yourself, you cannot fail. Men may ridicule and mock, but they cannot take from you what you feel to be your call to service.....The world still needs men and women like that. And what if the crowd is too slow to grasp your meaning, now! Some future day, when the procession catches up, your goal will have been reached, and your course vindicated.

—Wouter van Garrett.

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The Peoples Church

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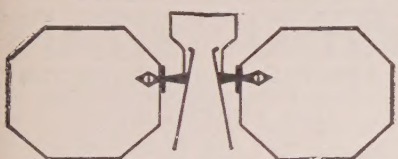

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THE LIBERALIST

Preston Bradley ..... Editor

Grace Thayer Bradley ..... Associate Editor

Volume XI Chicago, Ill., August, 1934 Number 5

MEDITATION

"Eternal and everlasting Source, it is that we would feel the presence of that creative quality which is just now so much a part of the world and of life. We would so readjust and reorganize our thought life, our emotional world and the basis of our physical expression, that some of that queenly character that comes out of the sunlight and just now is giving color, form and significance to Nature, that we might find something of that character that shall re-create too for us in our mentality and in our bodies and in our hearts. We would try to place ourselves, Infinite Truth, in relationship with the source of all energy and of all life and of love. We would learn from the lives and experiences of our predecessors on the highways of time how it is possible for us to incorporate and encompass in our own life expression those faculties and powers which, when they are widely distributed and artistically utilized, result in a finer life expression for us all.

Just as the sunlight is pouring its beauty down upon the earth, and just as that inverted bowl of blue, men call the sky, is colorful in its reflective power as it gives color to the water and gives background to the earth, so in the beauty of the picture of the morning may we see how accurately it adjusts itself to the larger picture of our spiritual personalities, that there is sunlight there too, and there is a sky over our lives, and there is an earth of beauty and of charm of which we can be a part. May the relationship of these things enter so definitely and so completely into our effort of the morning that we might say, just as the dead twig of yesterday was buffeted with death, so today it is aglow with life and is saying to all the world: 'My heart never quite died. I was warmed by a sun which you could not see; I was sheltered by a protection that you do not know, and what you thought was death and oblivion is life and beauty.' May the triumph that rests down upon the world today rest also upon every heart and every life.

If there are those who have not any enjoyment of the beauty and the sun and to whom growing things are just another step in the year, and who do not thrill to the awakening of earth, to the laughter of little children, to the playing of games, to the following of lovely streams, the sailing of boats upon the sea, the hike through the woods and along the trails, a tramp in the sand by the side of the lake, if there are those so immersed in the brutalities of life that they have no awakening and no charm, somehow may they be touched by the necessity of it to the sanity and preservation of their own souls.

So may the blessings of beauty, of love and of life go everywhere where these words go, and may the spirit of peace, of the quiet of the countryside and the beauty of friends be the recreative character of our communion this day."

"WHAT ARE YOU WORTH?"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, May 6th, 1934

"I placed the subject this morning in the form of a question, and I have also given it a character of intimacy, because I know from experience sitting in audiences where I hear men speak, that when I have an awareness that the speaker may be directing his thought, unconsciously and of course not with deliberate effort, at me, I find that the help which I have received is more than just a generalization. Whenever I hear a sermon or a lecture and feel that it was meant for me, that it was all mine although there may have been hundreds of people there, nevertheless it was for me, and I don't think that I am ever more complimented than after a sermon or lecture when someone comes to me and says: 'You know, you were talking to me this morning. What you said was for me, it was personal, it was mine, it was intimate.'

Of course, that is what all preaching should be. There is a vast difference between lecturing and preaching, and in this pulpit I feel distinctly this morning a preacher, and so, if someone comes up after a service and says to me: 'You were talking right into my heart, this morning, right into my life, it was meant for me,' then I feel that perhaps, though I may have violated the ideals and laws of homiletics, if I said something to help a human life, what of all the rest? If I said something that some individual can get a reassessment and revaluation and realignment and redevelopment and a new sense of values, together with a deepening of understanding about making life something of a triumphant experience, then I am satisfied.

When I announced this question, this morning, 'What Are You Worth?' why, the first thought I had was that it is presumptuous. What right have I got to ask you or any body else, what are you worth? If you came to me and said: 'Doctor Bradley, what are you worth?' I should probably quite definitely tell you that it was not any of your particular business, and I suppose that if I should say to any individual this morning: 'What are you worth?' you immediately would say to me: 'Well I don't know, Doctor Bradley, as that is any of your concern,' and you would be quite right, and yet here is a question which I fling at you—What are you worth?

It is a question that, obviously, those of us who are paying attention to the necessity of the physical needs of life are continually asking ourselves. I believe in the honestly earned dollar. I believe in the acquisition of wealth. I believe that every individual ought to have the opportunity of working in a social and economic order where the sense of acquisition which brings dignity and character when properly regulated and controlled by social and governmental restrictions that every individual ought to have a right, aye, does possess the right to make money. I believe that there is a certain sense of security and a very certain, definite awakening to the importance of an individual when he plans, works, directs his energies and does what he can in order to build a competency, security and a sense of dignity. So please do not misunderstand me, in anything that I shall say further, that I am opposed to the logical and honorable acquisition of security. I have not come to that stage in my own philosophical thinking in regard to the problems of the hour where I am willing to be

ome a public charge, and I do not elieve that it is an advantage to he future of society for the state r the government to step in and ut a prop under individuals. I do ot believe that this world owes ne a living and I do not believe hat this world owes you a living. The world does not owe me a living. Society does not owe you a iving. Government does not owe ne a living. The obligation is on he other side entirely, so I owe omething to the government. I we something to the world. I owe omething to the social order, and ny responsibility should be one of meeting my obligation in the social scheme of things. Therefore anything which advances the dignity of personality, the opportunity of the individual, refined and sublimated by the distinctions that go with education and culture,—any individual then who utilizes the vast potentiality of his personality to make a contribution, not to take something out of society, to make an offering, not to demand one, not to feel that he should be placed on dole, fed and protected, guided and guarded, but that he himself should give back into the public resources of society something of a distinct value and of a distinct character. So, I am not deceiving myself at all by the socialization of life to that extent that society and government owes me something. It owes me nothing! The world owes me nothing, I can only create out of my opportunities and my ambition and the rectitude of my life, I can only carve out my own destiny and my contribution to human society and to the world must be a contribution upon that basis.

Therefore I ask you this morning: 'What are you worth when you take stock?' I am not asking you merely in the physical or sense of possession how much money you have, I am asking you to be honest and frank, what are the standards of judgment by which society looks at you and says: What are you worth to me? What are you worth to us? What is the contribution you are making in this chaotic, distorted, groping age in which we live? What is the thing that is behind your motif of life? Have you developed to the extent of supreme selfishness so that you feel to put your own self on the path of security is of primary importance, or has there been growing, in your conscience, a sensitiveness to the fundamental values related to human society that you have an obligation that you must discharge and that society has a right to look at you and say: What are you worth? What is the sum total of your wealth to the age in which you live? It is determined by the extent of your bank account, by the extent of the fame that you might have achieved, or the social position you might occupy, or does society look at you and say: What are you worth in the relationship of fundamental values and development of the whole? What contribution are you making as an individual and as an identity to the larger composite realization of the social dreams and aspirations of the race? Have you come to that narrow channel of selfishness where everything must center itself upon your own opportunity for ease, and refinement, and comfort? What are you worth to a world in turmoil and the pangs of a new birth and a new era? I think it is time that we ask ourselves that question. I think it is time that every individual stop for a moment right now in the midst of all that is taking place and say to himself: Am I expecting more out of society than I am willing to give? Am I demanding more of my government than I am willing to give back to my government should the process be reversed? Am I asking more of my friends and of the ideal of friendship than I am willing to give back to my friends in the hour of friendship's

test? In other words, have I come to the place in my own personal development where a self centered interest has exclusively taken possession of me and I am demanding that every contributing factor shall center in results upon my own self?

Well, my friends, if that's the place that you have arrived, you are in great danger. You are in great danger of physical decay to begin with. You have opened up the highway for disintegration. You are opening up an opportunity for what is still more disastrous, disintegration of the psychic personality which is the controlling factor in the development of all personality, for no individual that demands that all contribute to themselves and exercise that demand all the way through but what is breaking and destroying the psychical background for the development of peace and beauty.

Look at your home. How many selfish, self centered individuals do we sometimes find in our own home? How many of us are demanding, in our own home life, little evidences of our supreme selfishness, demanding that we should be considered at the expense of every other member of the household, demanding that everything that happens in the home shall center itself upon themselves, feeling that we, as individuals, alone and distinct, are a source of supreme importance in the relationship of the home? That is the beginning of disaster! That is the highway towards defeat! That's the beginning of a broken life! Every broken life that I know—I mean now a disintegrating, separating life—is a life that evolved into the position of personal demand and made exactions from society that should be centered upon themselves! Why, the people that I know that are worth the most, that are the wealthiest in the riches of personality and in the glory of development, and in the buoyancy that comes with life' riches and beautifully lovely ar the people who never for a frac tion of a second have given an consideration to themselves at al and should you suddenly ask them what they are worth, they woul not know. The real way to ge an answer to your question is no from the individual concerned but is from some one else. Le me go to your dearest friends and say to them: What's so-and-s worth? and hear them try to an swer. Let me see a character wh has given sacrifically to the State a man who has espoused the caus and wrapped his loyalty about i and has thrown discretion to the wind in the faith of his cause, le me ask, not the man, what he is worth, let me ask the State! How about an appraisal of Abraham Lincoln? Whom would you ask? Lincoln? No! You would ask America. You would ask our friends and brothers of the black race! You would not go to Abraham Lincoln and say to him: 'How much are you worth?' Abraham Lincoln would not know! Great men never do, but you would go to the humblest black man whose labor is dignified by what Lincoln did, and that black man toiling as an honorable and honest citizen, would give you an answer about Lincoln that would tell you what I mean when I talk about individual worth.

So it seems to me, if there are those of you frightened by the position that you have gotten yourselves into, those of you concerned about the status of your life, if there are those who are wondering what is the matter, why this confusion, why this turmoil, why this situation, why all this. I am sure that the answer would be one that I could help you eliminate some of that anxiety and some of that situation, by suggesting to you this: Are you wondering, really, if you are making the best and highest contribution that you can? Are you contributing to the happiness of the home?

Just what is the matter when you see a change and fluctuation in the attitude of friends. Are you wondering why the turmoil and confusion? May I suggest this, which has been intimated again and again by those who have given thought to this problem of maladjustment of personality, may I just suggest this to you? We can re-create a basic wealth of our own selves only when we contribute to the other personalities outside of ourselves and found in the heart of a needy life. There is no other way! None at all. Don't try to build it on the basis of much of our modern psychology. There are only two ways, it seems to me. One of those ways is when you ask yourselves the question: 'What am I doing to actually help? Am I just demanding or am I helping find a great and a noble work, and the world is full of it everywhere! Find an institution, a church, give your loyalty to that, bury yourselves in its devotion, become a part of its organic life! Are you demanding of your church that which you are not ready to give? Are you demanding that your church do something that you are not willing to give back? Well, find a church and wrap your heart around it, any kind that answers the needs of your souls! Find a cause! Supposing the cause of poverty should come to you this morning and say: 'What are you worth? What have you done for my cause?' Give yourself wholeheartedly into some cause! Think of the better understanding of neighbors and friends, what have you done for them? What have you done for better conditions of the poor and the slums? What have you done in the cause of education for little children? What have you done to help the world some other way than the way of war? Supposing these things should come to you this morning and in the quiet of your own bed they should whisper: 'What have you done? What are you worth?' Have you found something extraneous to the needs of getting a living and meeting your economic demands? Have you found something that the world is better and richer because of you? Well, that's what I mean by wealth! Unless some human heart, somewhere, can say: 'My lot is a little easier, my life is a little better because you passed along,' I might have all the millions in the world and I am a poor man. Until some cause could say to you: 'Well, you helped a little bit in the realization of this cause,' you might have the most exalted position in the world and you are far below the scale of human values.

Will you ask yourselves that today? Will you think about it at the dinner table? Will you say to yourselves, 'Let me take a glance at my life, what cause, what cause for humanity is better today because of me? My church? Can I help anywhere, or do I just come, sit in a pew, as so many do, and criticize the preacher? What do I do to help, perhaps the preacher, who is having a harder time than I do? What about the cause of the poor, the cause of hate? What have I done, what am I worth?'

I think, my friends, it is one of the biggest questions in the world, and the final thought that I want to leave with you is just this: in an attempt to get an answer to what we are worth how beautiful it is to come to that position in life whereby we have been able to distinguish between possession and appreciation! How many of us have the beauty of life destroyed because we have never learned the difference between posession and appreciation. How many of us cannot enjoy life because acquisition takes precedence over every other motif and we feel the necessity of owning something ourselves before we can appreciate life.

Well, I ran away this week, necessarily so, and I remember some

hours ago sitting upon the banks of a little river that runs quietly north of Ludington, Michigan, called the Manistee, and together with my friend, Mr. Cal Johnson, the Outdoor Editor of the Chicago Daily News, and J. P. Wahlman of the Association of Commerce, and by the way, the grandfather of those lovely twins, that I christened recently, of Mr. and Mrs. Edward Zabriskie. We were doing a little fishing in the pools along the way and I was tired and took off my waders and my socks. On that beautiful day, it was very warm and lovely, and that newness which is the beauty of spring because it is not complete. To me summer has a tragic note because summer means completeness, it means ripe fruit and ripe grain and completion to me has a sense of tragedy. I like things growing and developing and not finally completed. That's why I love the spring. That's why it is as irresistible to me as anything in the world could possibly be. Well, on the banks of that stream in my bare feet, on my back looking into the sky as the shadows lengthened, I took a little book out of my knapsack, a book by Overstreet entitled, 'A Guide to Civilized Loafing.' What a glorious name for a book! We are going to have more loafing in the tomorrow of our lives than we have ever had before, and if we are, let us have it civilized loafing.

A robin was just above my head, the blue birds were singing and the leaves were breaking, and the music of that stream rippling on its way to yonder life, and the appreciation of it all took possession of my soul, and do you know that it never occurred to me whose land it was. It never occurred to me who owned those trees. It never occurred to me at all. I have tried to learn the difference between possessing and appreciating, and as I came home, nearly 300 miles from Ludington yesterday afternoon through the beautiful budding territory of that eastern shore, to us, the western shore to them, of Michigan, the cherry trees reflecting their appreciation back to the heart of the sun, tulips lining the streets of Holland, all the beauty of that great out-of-doors, and I did not pay a single dollar of taxes on any of it. I don't know who owns it, but I do know that it was mine, I owned it, I owned the river!

Sharing, giving, that makes life beautiful. When I asked 'What are you worth?' let us ask that little man yonder in the blizzard and the driver of that bus that I think of so often, who, in taking his children home from school, was hit by the blizzard. Trying to have the children keep warm one by one he removed his own garments until nothing was left but his underwear. Finally, he realized that help must come and he started out into the blizzard in only his underclothing, to be found, a few hours later, frozen dead. Ask him what he is worth and you will see what I mean in the thought of the morning! And ask the companion of the gallant Captain who went out of a tent in Antarctic, with booth feet frozen, and telling his companions about it, 'I am going out for a moment, I shall be gone a very long time, goodbye.' Knowing that he was baggage to the group, he would rather go out and freeze alone, and his body never was found. Ask him what he is worth and you will get what I mean this morning!

And those two lads in the belfry of that church yonder, one larger than the other, playing in the belfry. One stumbled and fell, and falling hit a rafter, while the other one seized him by the wrist and hanging on he held that little lad, suspended 100 feet in the air. Finally, after unbearable moments, the little boy said: 'How much longer can you hang on?' and the reply was, 'Not very long, not very long.' The little chap said: 'You can hang on longer if I let go,' and the little boy let

go and fell to his death. Ask him what he is worth and you will get what I mean. What are you worth? Only what you give and what you share, never what you possess."

SUMMER EVENTS

For the sixteenth time Dr. Bradley was the speaker for the Fourth of July celebration which the city of Tower, Minnesota always holds on that date. Tower is our summer post office and is located about 26 miles from our little island home. It was a beautiful day and one long to be remembered. Tower is in the heart of the mining country of the Vermilion Range and it was from here that the first iron ore in Minnesota was shipped. The program was given from a platform erected in front of the Rex Theater on the main street of the city. The subject of his address was "1776 Speaks To 1934." The entire day was given up to festivities, programs, games and reunions. Hundreds of visitors were present. We were delighted to have with us for the day Mr. and Mrs. Frank Bryan from the church. Mr. Bryan is one of our faithful ushers and with his wife was on his way to a vacation in Canada.

An event of more than state interest for Minnesota took place on July 30th at Soudan, Minnesota. The Oliver Mining Company in association with the Vermilion Old Settlers Association erected a monument in Soudan overlooking the main highway to commemorate taking the first train load of iron ore out of the state. The first mine in Minnesota was located at Soudan which is quite close to Tower. The mine is still being operated altho fifty years of activity have passed by. Officials of the company from Duluth and New York were present. Mr. Thos. O. Owens, the engineer of the train, was present and made an address. The workers were represented by a man who has been with the company over 40 years employed as a miner. There were several present who witnessed the event fifty years ago. Dr. Bradley was invited to give the Dedication Address and spoke on the subject, "Industry and the New Era." Over 2000 people attended the unveiling of the monument. Two large pieces of iron ore rest upon concrete pedestals forming a part of the very artistic monument. Many Chicago people who spend their summers in the Arrowhead country were present. It is always pleasant to greet our Chicago friends and radio listeners.

—G. T. B.

LILIES IN AUGUST

(In memory of my mother)

Tall, slender stems,
Bearing a cluster of lilies,
Star-like flowers,
Pure white
In the waning light,
Breathing out
Your sweet breath
Upon the summer air—
Filling the night
With perfume rare.

Tall slender lilies
Swaying beside
Purple Canterbury bells,
Lavender petunias
Worshipping at your feet!

Your white petals
Gleam like stars
In the dark.
Kissed by moonbeams
They turn to silver.

Tall slender lilies—
So white—
So sweet—
When I softly breath
Your perfume
Wafted on the summer air,
Memories stir in my heart,
Memories as sweet—

As fair—
As your loveliness—
Thoughts of Her—
At—Evening———.

—Grace T. Bradley,
Arden Lodge, Lake Vermilion
August 1st, 1933

The above poem by Mrs. Bradley was submitted to the Poetry Contest of the Illinois State Federation of Woman's Clubs last spring, and received Honorary Mention. She also received a prize from the Literature Department of the Ninth District. At the Convention of the State Federation at the Sherman Hotel, in May, Mrs. Bradley was introduced among the other prize winners on Literature Day. Thus has she brought an added honor to our own Woman's Club.

THE RAINBOW'S END

There's a pot of gold
At the rainbow's end,
For him that hath eyes to see,
But the gold that glows in the
Heart of a friend
Is a goodlier gold to me.

Edmar Chapman,
Batchawana, Ont.
All rights reserved.

IMPORTANT ANNOUNCEMENT

Change of Radio Stations

The services of The Peoples Church of Chicago will be resumed Sunday morning, September 16th at 11 o'clock (Chicago Daylight Saving Time). Preston Bradley, the Pastor, will be in the pulpit. Because of a commercial broadcast coming from the Columbia Broadcastng New York office WBBM could not give us time for the entire service. We have always broadcast the complete church service and desired to continue this practice. After careful consideration we made a contract with our former station WJJD which will bring the service to our listeners for the coming year. Will you kindly assist in broadcasting this change of stations?

Listen in! Sunday—11 A. M. WJJD. —Board of Trustees.

GOOD NEWS FOR SEAT HOLDERS

The Peoples Church of Chicago has always offered to those who find it inconvenient or impossible to arrive at the morning services early, the opportunity of reserving their seats until the beginning of the Processional. Ever since we have had our own auditorium this price has been twenty-five dollars for the entire season. At a recent meeting of the Board of Trustees it was unanimously voted to decrease this amount to ten dollars for the season payable at the convenience of the seat holder. This arrangement is to go into effect at once. It has never been the policy or the desire of the church to sell seats on such a scale as to make it difficult for those who could not afford purchasing them to secure favorable sitting at the morning services. The plan is offered as a convenience to those who find early attendance impossible. The secretary, Mrs. Harrison, Peoeples Church office, 941 Lawrence Avenue, Chicago, will be glad to receive your request for seat reservations. Agreeable terms may be arranged concerning the time of payment. Seats may be selected from the seat plat in the church office. Seats is reserved will be held until the beginning of the Processional by the Choir. By making a reservation you are sure of a seat no matter how large the congregation. The annual cost is very low and the "easy payment" plan will not work a hardship on anyone. Kindly make your reservations as early as possible either by writing or calling at the church office which will be open during business hours all during the summer interval.

THE EVOLUTION OF THE SOUL

Lecture on the William F. Ayers Foundation by Dr. Preston Bradley, People's Church, Chicago.

When I was first invited by the Committee to give this lecture and was allotted about 45 minutes in which to deliver it, I felt how extremely difficult it would be to discuss adequately so vital a theme in such a short length of time. It is not the theme for one lecture but for a lifetime of lecturing. It is not a theme for one book but for a library.

First of all, I want to express my deep appreciation for the honor which is conferred upon me in inviting me to this lectureship. If I am to appeal to the intellectually discriminating and those who are conversant with the great thought processes that have been at work around these two words 'evolution' and 'soul' it will first be necessary to define terms.

I have purposely avoided reading the lectures of my predecessors on this lectureship, and I am suspicious that their approach would probably be a similar one in the matter of definition.

Let us take the word 'evolution' first. A comparatively new word in the realm of science when compared to the history of evolving life. While the principle of evolution has been recognized in society for many centuries, and so considered by social philosophers in regard to science and metaphysics, we might almost say that it belongs to the last century. Anything which changes and adapts itself to environmental or inherited changes can be said to obey a law of evolution. This being true, we could almost use as a synonym the word 'change' for the word 'evolution.' I do not think that it is necessary, with an audience of this character, to spend very much time on the fact of evolution. Whether we are Darwinian or not in our theories, this much I think is true, that most superior minds recognize that there is an order of change which we call evolution.

It is much easier for one discussing this question to come to terms on the matter of evolution than it is on the second part of our subject, the soul. I will assume that we are agreed on the fact of evolution. Not dogmatic about it to the extent that the last word has been spoken, because it has not. Scientists and theologians are agreed that evolution is not a closed subject and still remains, in many particulars, a very debatable one.

Now as regards an effort to define what we mean by 'soul.' When I use the phrase 'the soul of the race,' or 'the soul of a race,' those words immediately crystallize a concept that is very definite and very clear in our minds.

But I take it that the subject does not refer to this larger aspect, but is designed primarily to be of individual concern. The evolution of my soul and of your soul. And here, of course, immediately we are face to face with one of the greatest problems which has commanded the attention of thoughtful men and women down through the ages. The historical development of this idea of the soul is one of the most fascinating studies in the whole realm of human knowledge. No nation, no race in the history of mankind, some to a greater degree than others, but all in some degree, but have evolved a consciousness in regard to the soul.

What is the soul? What do we mean when we use the word 'soul' as applied to an individual? Is it a separate identity which clusters about a person during a lifetime and then, with that change which we call 'death' continue on its way in some expression which is beyond our capacity to imagine or define? If there is and identity apart from personal-

ty and it partakes of the character of immortality, then immediately the logical mind asks: 'When did that which is immortal exist? When did its immortality begin? If it has immortality upon one end of the life of the soul, was it pre-existent as well?' All these are problems of such consequential character and somewhat speculative nature that at best it is a matter of conjecture. However intangible and conjectural it may be, there are certain predispositions and attitudes which some may claim are of racial inheritance or of religious inspiration that speak authoritatively to some of us; that the entire man is not the man of mere flesh and blood who lives his span of life between birth and death and then passes into infinite nothings. This idea is revolting when contrasted with the achievement which man has made in every other department of human expression. He has been climing towards the stars for probably 60 million years and there must be some inspirative, driving, impelling motivation in man that is not earthbound or earthlimited that drives him on toward the heights. Probably never in the struggle of man to find his intellectual affirmation for his spiritual tendencies has he ever been so favored in the realm of science as today. All scientists of authority in the world in the last decade of scientific research and their abandonment of their old theories of matter, their continued efforts in the realm of atonic and electronic energy, have gradually been affirming that the ultimate behind it all is a deep and spiritual character. I recently heard Professor Millikan on 'The Cosmic Ray,' and he closed his address with words of this character: "After we have exhausted the resources of the telescope and the microscope, penetrated into very hidden resource of matter, we still find in the world of law a beauty and order, an attestation of something which we may call 'divine'." Professor Einstein, in his little understood Theory of Relativity, is evidencing repeatedly the same conclusion. In the ability to conceive of curved space which would enable two parallel lines in the curved space to ultimately meet, thereby compelling a complete readjustment of much of our mathematical practices, is only another effort to bring into the finite consciousness satisfactory understanding of the infinite. More and more are we seeing that evolution, synonymous with growth and change, is working toward verification of that which many of the ancient poets and prophets and seers of the past suspicioned existed but were dependent upon the promptings of the heart, the sensitiveness of their spiritual natures for utterance rather than of scientific knowledge. Then associated with the word 'evolution' inevitably must be the word 'God,' for a universe where its law, in the very nature of the circumstances, predicates that which could make law. The highest expression of evolution is to be found in personality, and as that personality evolved, it must have reflected that which was greater than itself.

Inevitably associated with any thought of the soul must be some sort of conception of that which we speak of as 'God.' The mere fact that the idea of God is still under debate on the part of theologians is likewise an affirmation of the evolutionary principle upon which the theology itself is dependent for satisfactory answers.

During the past few months there has been running, in one of the outstanding religious journals of America 'The Christian Century,' a three-cornered debate on the subject of 'God.' Professor Otto of the University of Wisconsin took the position of the philosophical agnostic who does not deny the existence of God, but

affirms his uselessness and who believes that man is self sufficient to control his own destiny without any interference of an external character, that man is all and in all Professor MacIntosh of Yale University and Professor Weiman of the Divinity School of the University of Chicago, both of them affirmed the existence of God. Both had very separate interpretations and definitions. The mere fact that the subject itself is still being debated is evidence of the evolving character of God. There can be no effective philosophical dogmatism about God, for if any of us were able to define Him, the mere definition would be a recognition of his limitation. God cannot be defined, for if we possess that ability he could be limited, and a limited God, of course, would be no God at all.

Certainly there is something deep in the consciousness of man that repeatedly affirms his kinship with the Cosmos and that there is something in him so interwoven with the eternal that no emergency of death can separate him from that which is his own. How we belittle and disturb the high conception of the soul and its relationship to the Infinite by bringing it down to our little anthropomorphic world! How excited we become over manner, form, place, things that by no possible sweep of the imagination can be harmonized with the reality of the Infinite!

In the early years of my own ministry, I was very much effected in the presence of death. I still have that, but in the presence of death my philosophy of religion and of life have fortified me that anything as universal as death must be beautiful and must be necessary. I look at death not with fear but with awe. We are here without being consulted, we pass on without our volition and in between these two unknowns, the unknown which precedes birth and the unknown which succeeds, death we have this which we call life, and to treat this life with dignity, with integrity and with beauty is the highest tribute I know to express our appreciation of our own eternal character.

I have been in my Chicago pulpit, nearly 21 years. I have seen many people pass from life, and it has been my experience that those who were the most reluctant to leave were those who had treated life the most shabbily. Whether young or old, wherever we find an individual who has recognized the dignity and the importance, meeting the responsibilities of life, he has faced whatever uncertainty there is with triumph and with courage. I know of no preparation that one can make to die, none, but the glorious preparation of being adequately equipped to live is sufficient for any experience that may come with death. Certainly it is an iniquitious, diabolical character to believe in God, to believe in a soul and the evolving processes associated with this relationship and at the same time to live inferior lives. The mere fact of our potentiality, that we have within us the capacity for noble and expressive living, the mere fact that we possess that capacity is, to me, an affirmation of both these great facts

In the heart of the seed is the perfect flower, the perfect grain; the thing that brings it into fruition is the operation of that evolving law. Can we not carry the analogy into the world of the spiritual sublimity are not merely an accumulation of racial inheritances or background, but they are evidences of his inheritant spiritual kinship with the everlasting.

May I suggest to you who are interested in this subject of the soul, and God, and evolution, that you read one of the greatest poets of Anglo-Saxon culture who if neglected, in my boyhood, meant a defective culture. Not to

know Robert Browning is to miss one of the authoritative voices, as melodious as the sea, as eternal as the stars. I remember when literary clubs, and groups, and circles, all over American hamlets, villages and cities were meeting and reading, analyzing, discussing the poetry of Robert Browning. No poet in our language, it seems to me, had such penetrating vision, such a sympathetic, constructive and intellectual grasp of these great problems. He anticipated, by the quality of his poetic genius, many of the utterances of our modern scientist and theologian. Some of those today most immersed in modern science and its conclusions and who are thrilled with some of their present utterances would be surprised, I think, when in a careful perusal of Browning they find the same conclusions and the same hopes. After all, is truth only to be arrived at through scientific processes? Is not Pascal still authoritative when he says that 'The heart hath its reasons that the mind doth not know.' Is not the whole evolutionary tendency gradually bringing us once again to the door of a great faith?

There are those who maintain that truth can only be arrived at by scientific procedure, but this group is continuously growing smaller in the light of modern knowledge. I should say triumphantly and finally that man does possess a soul; that it evolves influenced by environmental and hereditary conditions; that as the personality develops from childhood to maturity the area of that soul widens and expands; that it is the link between him and the eternal, imperishable, never ending, immortal.

As to the technique by which all this readjustment must take place after the fact of death, I remain silent, confident that any intelligence capable of conceiving a universe like this can be utterly and completly trusted in the consummation of the plans and dreams. I approach the unknown with a sense of mystery, but not with fear. Whatever constitutes the fabric of the soul, of this I am certain, it is constructed out of the materials of this life, kindness, sympathy, understanding, love, hope, faith, these are the materials out of which soul fibre is strengthened and developed.

I close, with great appreciation for your patience and the honor conferred upon me tonight, with those triumphant words of Robert Browning: 'Greet the unseen with a cheer.'

"YOUR CORRECT ADDRESS PLEASE"

One of the most difficult tasks which confronts the church office is to keep our filing system of addresses up to date. May first and October first to many Chicagoans and others means "moving time." It is not infrequent that some member of the church or radio listener will ask, "Why didn't I receive the church letter or some other communication from the church office?" On inquiry it would be established that the church had never been notified of a change in address. On a list which includes nearly 7000 names the postage item is considerable. We are asking your wholehearted co-operation in advising the church office of your correct address.

If you did not receive a letter from your pastor in the month of month of June will you kindly write or phone the church office and make sure that it has your proper address? This action on your part will be greatly appreciated by the pastor and the office. Our list is a very valuable one. The church prizes it highly and always considers it strictly confidential. Several overtures have been made in the past to secure a copy of our mailing list. All such are imediately refused. The list is the property of the church and

(Continued on Page 19)

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